

CHRISTIAN TELESCOPE.

VOL. 1.

"WE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 5.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FROM THE CHRISTIAN SECRETARY.

Conversion of a Universalist Minister.

The Rev. Z. Crossman, who has for several years past preached in the new Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated; and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal salvation*; and stated in clear and impressive language, that for the last nine months he had laboured under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe, and to preach, and that after diligently searching the scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have, said he, closed my last sermon in this house. I have already preached the doctrine of Universal Salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith in the all-sufficiency of the Lord Jesus Christ."

I feel an awful consciousness that I must one day stand before the judgment bar of God to give an account for the deeds done in the body, and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock. He then commended them to God, and requested that they would through repentance and the washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them on their return to their own dwellings, to read and meditate on the following passages of scripture. Matt. xiii. 49. "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. Rev. xxii. 11. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

BRIEF REVIEW OF THE PRECEDING ARTICLE.

In the commencement of the above communication, there appears to be a small mistake, which it is expedient to rectify. It states that "the Rev. Z. Crossman has for several years past preached in the new Universalist Church at Norwich, &c." To rectify this mistake, it is only necessary to apprise the reader that it is but about one year since the Rev. Mr. Hudson left Norwich, after preaching with them for about two years. After he left them, it seems that Mr. Crossman occasionally supplied the pulpit. Soon after Mr. C. commenced his labours in Norwich, I received a letter from a member of that society, informing me that Mr. C. was preaching with them, but that his labours were thought to be unprofitable to the cause of truth, on account of the levity of his manner, and the severity and frequency of his satire against other denominations, and requesting me to recommend some young man of candour and talents to visit them and preach. This is sufficient to show the mistake in the commencement of the communication in question.

The next particular which demands our notice, is the statement of Mr. C. "that for the last nine months he had laboured under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe and preach—"

From this, it is evident that for *nine months* he *professed to believe*, and really *preached* a doctrine, the truth of which he *strongly doubted*? Was there any honesty in such conduct? was there any thing in such a procedure that even savoured of christian sincerity? was it not down-right hypocrisy, folly and madness, to deceive the public in this manner, when no possible advantage could result to himself, or any one else, from such deception? We are far from attaching any blame to a man for an honest change of his religious sentiments; but it is the duty of every honest member of society to discountenance the conduct of any man who attempts to recommend himself to the confidence of a religious public by telling them that he has been wilfully deceiving them for *nine months* past! What assurances have the public that he is not playing off a similar deception upon them now? If what this communication represents him as saying, that he had "already preached the doctrine of Universal salvation longer than his conscience would justify," be the true state of the case, he can have very little claim to the character of an honest man, or a christian. And we now cease to wonder that the cause of truth has not been prospered in Norwich, for a year past; for it is morally impossible that the labours of such a man should be owned and blessed.

These few remarks may serve to guard the reader against any great surprise, which some parts of Mr. Crossman's statement is calculated to produce. I allude particularly to the following sentence:—"I must therefore abandon and renounce for ever this

dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith in the all-sufficiency of the Lord Jesus Christ." Mr. C. must certainly know that the sentence here quoted contains, in direct terms, a *libel* upon the character of Universalists, and upon the doctrine which they teach: and no consideration can be urged to palliate his conduct in the above charge, unless he is labouring under a partial derangement: but his religious associates will not afford him this excuse. We venture to assert, that no such sentiments as the above were ever advanced by any writer on universal salvation, nor do we believe that Mr. C. ever heard such sentiments intimated by a believer in universalism. What should induce him to be guilty of such a false and scandalous charge, we are unable to determine. Possibly the writer of the communication in question may have misrepresented him; and if so, we should be happy to be apprized of the fact; for we are unwilling to retain so unfavourable an opinion of any man, in whose sincerity we have ever reposed any confidence.

We sincerely wish well to our *backsliding* brother, but we cannot, conscientiously approve of hypocrisy nor justify a false and slanderous charge. We pray God to forgive him, and devoutly hope that he may see the error of his ways, remember from whence he is fallen, "and be zealous and repent."

The passage in St. Matt. xiii. 49, and that in Rev. xxii. 11, which Mr. C. recommended for the meditation of his hearers, at the close of his address, will, by divine permission, be noticed in the 6th and 7th numbers of the Telescope.

FOR THE TELESCOPE.

Reflections, occasioned by, reading the account of the death of Lazarus.

The miraculous interposition of the Saviour, in raising Lazarus from the tomb, and restoring him to his disconsolate sisters, has ever been mentioned, in the christian church, with lively interest; and it has also been appealed to, as proof of his benevolence.

In common with others, whose minds dwell upon this subject with pleasing remembrance, we would approach the house, where Martha and Mary dwelt. Two sisters, and a brother, formed a loving little family. The place where they dwelt was Bethany. In this little family, love and union reigned. But alas! death, the destroyer of happiness, found his way to their habitation. Lazarus, the fond hope of his loving sisters, was to be taken away. View him struggling with the fatal disease. In agony, he writhes, parched by the heat of a burning fever; or, some deadly malady is about to extinguish the vital spark; and the last scintillations of life's perishable flame, nearly cease to glimmer. Then, finding terror's king too powerful in the contest, he gives up the ghost. Behold him stretched upon the bed of death, a pale and lifeless corse! Weeping friends

crowd around his bed-side, and with watery eyes, lament his untimely fate. He is taken from his couch and carried to the place designed for his interment. His friends bid him a long, and, as they imagine, a last adieu, little thinking they e'er shall behold his face again. His body is consigned to the tomb. In the mansion of the dead, we leave him, resting beneath the "clouds of the valley," while we go to the place where Jesus tarried with his disciples. When he was informed of the death of his beloved friend, he was in no haste to go and restore him, but abode two days, still, in the place where he was. This delay was not for want of feeling for the woes incident to human nature. His whole life was spent, in meliorating the condition of man. He waited for a time, in order that the power of God might be more visibly displayed, before the eyes of an astonished multitude.

"I am glad," said he, "for your sakes, that I was not there, to the intent, that ye may believe."

The Saviour leaves the place, and goes towards Bethany. In his way thither, he is met by Martha, the sister of the deceased. She addresses him in piteous accents, thus, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live."

The Saviour then inquires for the place, where they had laid the body of poor Lazarus. "They say unto him, Lord! come and see. Jesus wept! Then said the Jews, behold how he loved him!" Love indeed! which caused the sympathetic sigh! The tears which he shed were the tears of sorrow: but, he "sorrowed not as those who have no hope." It accorded with his nature, to feel for the woes of men; and his heart ever beat in unison with their best interests; and, in obedience to nature's dictates, he wept, when he contemplated the universal mortality which pervaded the earth. He requested them to take away the stone from the cave; when he was informed, that Lazarus had been dead four days. What folly! thought they, to open the grave, seeing its inmate had been dead thus long. Ah faithless Martha! didst thou doubt the power of him, "in whom all fulness dwelt!" Said I not unto thee, that, if thou wouldest believe, thou shouldest see the power of God," was the Saviour's response. He raised his eyes to heaven, and prayed to his Father; and with a voice which reanimated the lifeless clay, he speaks, and says, "Lazarus, come forth." The slumbering dust obeys the mandate divine, and starts to life.

B. H.

FOR THE CHRISTIAN TELESCOPE.

Extract of a letter addressed to Mr. A. H*****.

SIR—As you contend that sin will exist without end, and that some will continue to commit sin as long as God shall exist, I purpose to suggest to you some reasons why I consider such an opinion not only unscriptural, but irreconcilable with the attributes of an infinitely wise and merciful God. We must all

acknowledge that the Being who created, and who governs all things, is possessed of *wisdom, power and goodness* in an infinite degree; and that all his other attributes harmonize with, or centre in these. His wisdom planned the whole; his power brought all into being, and his love and goodness are concerned in the direction of all his works: nothing, therefore, can exist in the character or purpose of Deity which does not harmonize with these perfections. Of course, all discord, sin and misery must come to an end, in order that his wisdom, power and goodness may display the fulness of their harmony in his works, and evince his infinite goodness to all his creatures. Should any of these creatures be endlessly sinful and miserable, it would show a want of wisdom in the Creator not to foresee it; or, if it were foreseen, a want of love not to prevent it, or a want of power or will to make his creatures happy: For we may rest assured that He who is infinitely glorious, will display the perfections of his nature through all his works in such a manner as to maintain the character of benevolence, and of course, will seek, and effectually promote the happiness of all his rational offspring. In doing this, it would be impossible for him to suffer any of his creatures to become the subjects of endless misery; but on the contrary, holiness, harmony and love must pervade the whole creation; and they be united to the author of their being, and glorify him without end.

That both sin and misery will cease, is, I think, a conclusion amply supported by the scriptures. The prophesy of Daniel saith, "Seventy weeks are determined, to make an end of sin, to finish transgression, to make reconciliation for iniquity, and to bring in everlasting righteousness." David saith, "yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Now, Sir, if the above passages be true, a period is hastening, in which there shall be neither sin, wicked men, nor any place for them; which forces upon my mind the conclusion, that sin and misery must come to an end.

Again; John saith, "Behold the Lamb of God that taketh away the sin of the world: and the apostle Paul asserts, that Christ "hath once appeared in the end of the world (*age*) to put away sin by the sacrifice of himself." St. John informs us that Christ "took part with the children, that through death, he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." And finally, he declares that "for this purpose the Son of God was manifested that he might destroy the works of the devil." If sin shall be put away, and the devil and his works shall be destroyed, I can see no shadow of support for the doctrine of endless sin and misery.

Every lover of God, and every follower of the Lamb, I think will join in the devout orison of the Psalmist; "O let the wickedness of the wicked come to an end." If this request is ever heard and answered, (and Solomon saith, 'the prayer of the righteous shall be granted') it proves all for which I contend: for if the wickedness of the wicked come to an end, sin and misery will cease of course; for you have admitted that they are inseparably connected,

and evinced the fulness of your conviction of this fact, by saying that they are as indissolubly connected as the *lightning and thunder*: Now, as the latter is only an effect of the former, and cannot exist without it; so, misery is the effect of sin, and must cease when sin is exterminated by the superabundance of divine grace, under the reign of the Saviour. If sin and misery were to exist without end, the apostle's declaration "that grace should much more abound" could not be true. Nor could the Lord Jesus Christ subdue and reconcile all things unto God, notwithstanding the apostles have plainly declared this to be the grand ultimatum of the gospel plan.

To conclude—It was from a careful examination of the scriptures relative to this subject, which induced me to become a believer in the final restoration of all mankind, from a state of sin and misery, to virtue and happiness.

Any information which you can impart, touching this all-important subject, will be very gratefully received, by your friend and humble servant. J. M****
Carver (Mass.) August 20, 1824.

FOR THE CHRISTIAN TELESCOPE.

The Works of God speak his Existence.

We do well, undoubtedly, to endeavour to gain a correct knowledge of God as he has revealed himself to us in his divine word; but to receive that revelation with entire conviction, it is also highly necessary that we attend to the study of the works of Nature, in which he has manifested himself a kind Father and bountiful Benefactor. It is the most fit and proper mode of instruction to enable us to understand and receive in a proper manner the intellectual dainties prepared for us in the Gospel, for two good and sufficient reasons:

1. When God created man, the first objects he presented to his view were the works of nature, by which he undoubtedly meant that his first instruction should be derived from that source.

2. Christ, in teaching his disciples and immediate followers the truths of Religion, often adverted to, and made use of the objects presented in the natural, as well as the moral world, to lead his hearers to reflect by comparison, on spiritual and heavenly objects.

The study of nature is a noble employment, and every way worthy the careful investigation of man: On whatever part of creation he turns his eyes, he beholds something which interests his senses, his imagination, or his reason; he every where beholds the undeniable proofs of the existence of an all-wise, impartial, and bountiful Creator. All nature is so calculated as to afford a pleasing variety of objects, and supplies him with a ceaseless fund of enjoyments, which succeed each other in continual order: our love of variety is no sooner excited than it is gratified: while the sun illuminates the horizon, it presents to our view a thousand agreeable objects, which cannot fail of delighting the eye, and transporting the understanding: the earth teeming with her fruits, presents us with the means of subsistence, in plenteous quantities. Why is there such beauty in the works of nature? why do we find every where, new causes of wonder and admiration? It is undoubtedly that we may be led to say within ourselves, if the works of Nature are so complete, how

much more perfect must have been their Creator. Let us therefore divide our attention between Nature and Revelation, that we may behold, as in a mirror, the perfections of the Deity. Let us only consider what is beautiful, and amiable, in created beings, rejecting what is degrading, or mean, in order to lead us to form a more just and proper idea of the character of God. G.

FOR THE CHRISTIAN TELESCOPE.

UNIVERSALISM.

Universalism is an *ancient* doctrine; because its opposers declare that it was preached 5828 years ago, by an outcast of heaven, to Eve.—HAINES' *Concio Confirma.*

Universalism is a *new* doctrine; because it has been denounced as a dangerous heresy through all the dark ages of *bigotry* and *superstition*!

Universalism is a *false* doctrine; because ST. PAUL has unequivocally asserted, that "as in ADAM all die, even so in CHRIST shall all be made alive!"

Universalism has a *fatal influence* upon the morals and religious affections of mankind; because it teaches that they should love their enemies, even as God loves those who are enemies to him!

Universalism must ultimately be overthrown; because the PROPHECY hath testified that "all men shall fear, and shall declare the works of the Lord; for they shall wisely consider his doings!"

Universalism will finally lead millions to *hopeless despair*; because it proclaims "good tidings of great joy to all people." A LOGICIAN.

MR. M'CALLA AGAIN.

It appears that this man is wanting in some of the essentials which constitute the christian character.—He unblushingly trumpets his own fame, and descends from the dignified elevation of a christian minister, to the rank of a silly and fulsome egotist.—We have heard from good authority, that in the debate at Philadelphia, Mr. M'Calla used some of the most indecent and opprobrious epithets, and manifested much temper on many occasions. We should suppose that it would be more for the credit of his clerical friends, the Rev. Doctors of Philadelphia, who approbate a public controversy with Rev. Mr. Ballou, to accept his proposal, and repair to Boston without delay, and enter their names for the contest.

We give the following from the *Universalist Magazine* of last week:

LETTER.

Philadelphia, August 13, 1824.

REV. SIR—I have recently had a debate in public with Rev. Abner Kneeland, and as the public generally have concluded, have completely beaten my opponent. I am now desirous, sir, of breaking a lance with you upon some other tenet of the Universalists, such as may mutually be agreed upon, and should like to commence the same in some public place in your city, either your house of worship or some city hall as soon as possible.—Will you, sir, favor me with an early reply to this, directed to No. 69, North 3d street. For my character as a man of learning, I refer you to Rev. Dr. Wilson, and Rev. Dr. Ely, whose sanction in the present challenge has been obtained in writing.

W. L. M'CALLA.

REMARKS.

The reason why I publish this letter and give the foregoing information, is by no means, to injure Mr. M'Calla, but to prevent, what I am very confident would be attempted, if this public notice was not given; viz. insinuations that Mr. Ballou had not the confidence or courage to meet this man in public debate, respecting the doctrine of universal salvation.

If Mr. M'Calla was perfectly sane, he would know, that if he had beaten Mr. Kneeland, in such a way as to do any good, Mr. Kneeland or his friends, or both, would acknowledge it; for what good does it do to refute one in error, unless he, by some means, can find it out? But if he really believes that he has convinced the Universalists of Philadelphia, that the doctrine of endless punishment is a doctrine of divine revelation, if he had his reason, would he not know that there is no need of any further public dispute, but that to publish these convincing arguments, which have settled the great question in Philadelphia, would silence universalism where ever they should be read? But he wishes to dispute with me on some other tenet of universalism; as if after he had disproved the doctrine in the gross, it becomes necessary to refute it by taking its items in detail!

But after all, if I have not judged correctly, and Mr. M'Calla is just what he thinks he is; and if the Rev. Doctors, to whom he refers, are in earnest and acting understandingly in this matter, then I would say, let them accompany their champion to Boston and stand by him while he shall publicly refute the doctrine of God's universal, impartial goodness, and prove that the God of all grace is unmercifully cruel, and I will engage, when all this is done, to give up my hope in divine mercy, and join these Rev. divines in the doctrine of despair. But before this, I promise to use my feeble powers to the utmost in defence of the gospel.

HOSEA BALLOU.

FROM THE CHRISTIAN REPOSITORY.

A NEW ASSOCIATION OF UNIVERSALISTS.

The rational cause of liberal christianity having taken deep and effectual root in the minds of many brethren, in the State of New-Hampshire; and these brethren being favoured with the annual meetings of the General Convention but unfrequently, neither privileged with the sessions of the Eastern, Western, Northern, or Southern Associations, those being holden respectively in the adjacent states; and being desirous to extend the principles and advance the prosperity of Zion's cause in that region; they were anxiously desirous that an association should be formed, the meeting of which should be holden within that State.

Accordingly a number of ministering brethren conferred on the subject of this desired object and decided in favor of an acquiescence; consequently, set apart the second Wednesday in June (1824) for this purpose.

The society of Universalist brethren in Westmoreland (N. H.) by their early request, claimed that the first meeting be holden there; accordingly, the following ministering brethren assembled at the house of Nathan G. Babbitt, Esq. viz.; Samuel C. Loveland, Robert Bartlett, Dolphus Skinner, and Lemuel

Willis, and met in council, together with the brethren of that place, on the morning of the second Wednesday, to make arrangements for the order of divine services on that day, and consult on the expediency of organizing an association to be holden in that state, and proceeded to business, after invoking the blessing of Deity by brother Robert Bartlett,

1. by choosing brother Samuel C. Loveland, Moderator.

2. by choosing Br. Lemuel Willis, Clerk.

3. Voted to organize an Association to be denominated, The New-Hampshire Universal Association.

The public services were as follow: 1st. Introductory prayer by Br. Samuel C. Loveland, Sermon by Br. Lemuel Willis, from Luke xvi. 26; concluding prayer, by Br. Dolphus Skinner. 2d. Introductory prayer, Br. R. Bartlett; sermon, Br. D. Skinner, from Isa. xxv. 6, 7, 8; concluding prayer, Br. L. Willis. 3d. First Prayer, Br. D. Skinner; sermon, Br. Samuel C. Loveland, from 2 Cor. iv. 1, 2; concluding prayer, Br. R. Bartlett.

Met in council after public exercises, and voted to request the several universalist societies in this region to represent themselves, in future, by delegates, as is usual in our general meetings.

Adjourned to meet again at Hancock, N. H. the second Wednesday and Thursday in June, 1825. Prayer by Br. Samuel C. Loveland.

LEMUEL WILLIS, Clerk.

MORALIST, NO. 1.

FOR THE CHRISTIAN TELESCOPE.

THE NEW, OR SECOND BIRTH.

The subject upon which we design to offer a brief illustration, has occasioned much debate, and excited much interest in the religious hemisphere, for ages; and even at the present time, there are multitudes who consider it wrapt in impenetrable mystery. All who make the least pretension to *Christian Experience*, plead the necessity of the *new birth*, or what is usually termed a change of heart, as a prerequisite to our acceptance with God, and the enjoyment of eternal life. But what astonishes us the most, is the fact, that many of those who profess to have experienced this operation of divine grace in their hearts and to have realized its benign influence, are unable to afford the anxious inquirer the faintest light upon the subject of his soul's concernment, or the nature of this all-important change! But to what is their inability of interpretation to be attributed? Shall we impute it to inexperience, or to the reason which they will offer, that it is an inexplicable mystery? The whispers of charity forbid the one as unchristian, and the light of reason and revelation condemn the other as irrational and unscriptural. The reason, doubtless, why many who have experienced this work of grace are not able to define its nature or operation on the mind, originates rather from the mystery of deception, than the mystery of Godliness. They mistake the wild and incoherent ravings of a distempered imagination, for the operation and influence of divine grace; and the frightful images and admonitions of vague chimera, for the gentle whispers and instructions of the Gospel of light and liber-

ty. But let us inquire; what is there so wonderfully incomprehensible, inexpressible, or mysterious, in the new or second birth? To obtain a solution of our inquiry, and an illustration of our theme, it becomes necessary for us to ascertain its nature, and to shew in what it consists. The procuring cause of the new birth, is light. The influence of this light upon the mind is an exoneration from spiritual death and blindness, and an initiation into spiritual life and enjoyment. It is designed to turn mankind from the power of sin, and from the service of dumb idols, to the worship of the living and true God: to dissipate the clouds of darkness, drive error from her throne, and illuminate the mind with divine knowledge and understanding. Mankind, before their acquaintance with the character, purposes, and will of God, are represented as spiritually blind and dead, and in a state of absolute alienation. Hence the necessity of being born, or brought to a knowledge of the Creator, which is eternal life: for, saith the REDEEMER, "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." There is no other channel by which to arrive at a knowledge of the character of God, but through him who has declared himself "the way, the truth and the life," for "there is none other name under heaven given among men, whereby we must be saved." He is just, and having salvation. Being brought therefore, from a state of unbelief and alienation, to a confidence and belief in the SAVIOUR, constitutes what is denominated the NEW OR SECOND BIRTH: "for whosoever believeth that Jesus is the Christ, is born of God."

POETRY.

FOR THE CHRISTIAN TELESCOPE.

WHAT IS MAN!

Man is a being of inferior state,
Doom'd to misfortune, and uncertain fate!
A something! Nothing! Yet acknowledg'd still
Possess'd of an eternal principle!
If man inherits principles divine,
Why, and wherefore, should he grieve—repine?
Why is it man should ever mourn and grieve
For follies past, and which he can't retrieve?
If man's eternal, why not comprehend
His own existence—or his destin'd end?
Surely 'tis this that tells him all he knows;
Guides ev'ry act; and ev'ry thought foregoes;
Proclaims to him a God—a power supreme!
That's Omnipresent—through all nature seen!
If there's a God, whom all can jointly see,
It is a God, of Pride and Vanity!

POETICUS.

REMARKS ON THE EFFUSION OF POETICUS.

Of meaning strange, and language half obscure—
Half contradiction! yet in sense, secure
From censure, and from praise alike remov'd,
Soaring with poet's wing, yet unimprov'd—

At first thought, the effusion of Poeticus seems to wear an atheistical appearance; but on a closer examination, the first impression is seen to arise from the obscurity of the language and manner of arrangement.

The two first lines is an acknowledgment of man's inferiority, and his subjection to a Superior. The third and fourth represent him as something, compared with other creatures, but bearing no comparison with Deity—and yet possessing an eternal principle, as an emanation from the Fountain of life.

The queries contained in the fifth, sixth, seventh, and eighth lines, may be answered in brief: Because he is not yet possessed of a repletion of bliss; is conscious of infirmity, and of guilt. In reply to the ninth and tenth lines, we say—it is because he is not possessed of infinite knowledge.

The eleventh, twelfth, thirteenth, and fourteenth lines are a recognition of that principle in man, before acknowledged, and that beholds the operations of the great Divinity in his works.

The two last lines were doubtless meant as an acknowledgment of the truth of what the Saviour asserted—"no man hath seen God at any time," &c. Yet to the preceding lines, they bear strong marks of contradiction; and therefore justify the lines with which these remarks are headed.

SELECTED.

THE MORALIST.

Look not thou upon the Liquor when it sparkles,
when it "giveth its color to the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder."

SOLOMON.

Would you learn how like a serpent drunkenness biteth and how like an adder it stingeth,—then contemplate the disgusting figure and the deplorable circumstances of *Silenus*.—Behold this miserable wreck of a man!—He is not yet turned of forty, yet totters in his steps, like one of four score.—See him weakened in intellect, morose in temper, lost to all sense either of honor or shame, lost to all affection towards the wife of his bosom and the children of his own body.—Mark the stupidity of his countenance, and the morose aspect of his blood-shot eyes, his palsied hand, and the leprous tetter that covers his skin. Turn now and behold his wife—there she sits in that corner covered with a thin tattered robe and shivering over a handful of coals.—See her pale and emaciated—her eyes dim with weeping and her cheeks furrowed with tears.—Hapless woman!—who can but pity thee? who can but mingle his tears with thine? Look next on those suffering children.—They receive nought but frowns and curses and blows from the man whom they had been taught to call by the endearing name of father; yet they have a friend whose bosom throbs with tenderness towards them; but her hand is too feeble to supply their needs.—They ask their mother for bread, but she has none to break for them. The storm howls through the broken windows, and they say, "we are cold;" she answers them only with sighs. Alas! she has none to bind up her own bleeding heart. And is this the once sensible and sprightly *Silenus*, fortune's child, who inherited a large paternal estate, whose pockets were lined with gold? Is that too the once gay and beautiful *Philetia*, the delight of her parents, the joy and the life of the social circle?—Is that the pair that commenced the conjugal state with prospects the most flattering?—The same.—"How fallen, how lost!" And what has wrought this terrible reverse in their circumstances?—What has turned this man into a brute? What has plunged this woman into the deepest distress, inasmuch that her tears are her meat? What has rendered these children miserable? What *fiend* has poisoned and destroyed the happiness of this whole family? That cursed *fiend* is drunkenness.—Time was when *Silenus* was a kind husband and affectionate father, when his company gladdened the heart of his wife, when his little prattlers used to meet him at the door and received his fond caresses. Time was when

every room in his mansion was gilded with domestic happiness, when he ranked in society as a useful member and an ornament, and when the eye that saw him, blessed him, and the ear that heard him was respectfully attentive. But *Silenus* looked on the sparkling liquor, while giving its colour and temptingly moving itself in the cup—he tasted, he at length tumbled daily; the habit became rivetted—he plunged occasionally into intoxication, he at last became a downright sot.—His estate is consumed, and of all the poor people, his family are among the most wretched.—"Dig they cannot," having never been taught to labour—"to beg they are ashamed."—This is not romance: there are many families in our country, whose deplorable situation corresponds with this description.

Con. Courant.

A Portuguese sculptor who was suspected of free thinking, was at the point of death. A Jesuit, who came to confess him, holding a crucifix, before his eyes, said, "Behold that God you have so much offended—do you recollect him now?" "alas, yes," replied the dying man, "it was I who made him!"

To Correspondents.

"R. C****" is received, and shall appear soon.—"ZENITH" will appear in our next.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Crocker, Mr. William H. Mason, to Miss Sarah Temple, daughter of the late Mr. James Temple.

On Monday, Mr. Thomas Harkness of this town, to Miss Dorcas B. Congdon, daughter of Mr. Nicholas Congdon, of Cranston.

On 26th ult. by Rev. Mr. Mudge, Mr. Philip Baker, to Miss Almira B. Gage, both of Pawtucket.

On Wednesday evening last, by Rev. Mr. Gano, Mr. David B. Hood, of Somerset, to Miss Mary-Ann Brown, daughter of Mr. John Brown.

DIED,

In this town, on Saturday afternoon last, Abigail Sayles, infant daughter of Mr. Jesse B. Sweet, aged 6 months and 6 days.

On 26th ult. Peleg Cranston, infant son of Mr. George Salisbury, aged 15 months.

On 26th ult. Mrs. Mary Place, widow of Mr. Stafford Place, of East-Greenwich, aged 55.

On Friday afternoon, 27th ult. after a short but distressing illness, Mrs. Susannah Carpenter, the affectionate wife of Mr. Jeremiah Carpenter, and daughter of William Sprague, Esq. of Cranston, in the 28th year of her age.

On Friday, 27th ult. Mrs. Pidge, wife of Mr. Palemon Pidge, in her 30th year.

George Luce, infant son of Mr. John Peckham, aged 9 months.

On Tuesday last, Mr. Alpha Child, of Fairlee, Vt. in the 22d year of his age.

On Wednesday evening last, Cyprian Sterry, Esq. aged 72.

On Thursday, Mrs. Susannah Soule, widow of Capt. William Soule, in her 88th year. Funeral this afternoon at 2 o'clock, near the Episcopal Church.

On Sunday last, an infant son of Col. John Gould.

PUBLIC DISCUSSION.

The first No. of the Public Discussion, between Rev. W. McCalla and Rev. Mr. Kneeland is received, and may be had by applying to Samuel W. Wheeler, Westminster-Street, or at this office.